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December 23, 1999

Assistant Secretary John Berry
c/o Document Management Unit
Department of the Interior
1849 C Street, NW Mailstop-7229
Washington, DC 20240

Director Mark Van Norman
Office of Tribal Justice
U.S. Department of Justice

Re: Reconciliation Hearings

Aloha Sirs,

Please find enclosed personal testimony regarding "reconciliation hearings" (originally prepared on 12/8/99) and a copy of the group testimony from the "Kanakamaoliallies" Hawaiian sovereignty internet discussion list presented orally to you by Richard Salvador and myself on December 10, 1999. The "Non-Kanaka Maoli Statement of Solidarity" is currently being circulated on the internet for signatures by non-Kānaka Maoli (non-Hawaiians) who support the Kanaka Maoli and Hawaiian subject right to sovereignty and self-determination. We will be sending you the signature copy of the Statement next week.

I am a doctoral candidate in the Department of Political Science at the University of Hawai'i, and a member of the Matsunaga Institute for Peace and Hawaiian sovereignty organization, Ka Pākaukau. I wish to talk briefly about Hawaiian sovereignty in relation to the large majority non-Hawaiian population residing in Hawai'i. I am a descendant of mostly Portuguese, Chinese and Boricua "Indian" plantation laborers to these islands. My indigenous ancestors are peoples one Christopher Columbus stumbled upon in 1493 on the island of Borikén or Puerto Rico, whose lands today are under U.S. colonial dominion, like here in Hawai'i.

Since I first learned of these hearings, I haven't stopped wondering about the relationship between achieving "reconciliation" with Native Hawaiians and the protection of the rights of non-Hawaiians who have settled here. Are these hearings ostensibly meant to also assure non-Hawaiian American citizens, many of whose ancestors did not want U.S. citizenship to begin with, that sovereignty inevitably means that their rights will be secured? Does limiting self-determination to "a process under [U.S.] domestic law" (Mark Van Norman, Dec. 5, 1999) in

some ostensible way reassure the 80 percent or so non-Kanaka Maoli population that their rights will be assured? Well, if your worry is about the non-Hawaiian population here, I and many others could tell you from our experiences and involvement in the Hawaiian movement that it has been one INCLUSIVE of non-Hawaiians residing here, as Hawaiians have always been inclusive of others in their homeland.

Many non-Hawaiians have been concerned about how Hawaiian sovereignty will affect them, and where they might fit into the sovereignty picture. In 1996, I completed a Master's thesis titled, "The Hawaiian Sovereignty Movement: Roles of and Impacts on Non-Hawaiians" (please see published synopsis enclosed), where I interviewed fifteen sovereignty leaders, thirteen of whom were Hawaiians, about their views of non-Hawaiians within the Hawaiian sovereignty movement process. I found out that the Hawaiian leadership was indeed very inclusive of non-Hawaiians. Within three of the four models of sovereignty or forms of self-government looked at, i.e., the nation-within-a-nation, free association and full independence models, honorary citizenship under the nation-within-a-nation model and basic citizenship under both the free association and full independence models were guaranteed. Two-thirds of the leaders interviewed supported the full independence model, which was the model overwhelmingly supported throughout the week of the hearings, with the basic human rights of non-Hawaiian citizens guaranteed. As independence leader Kekuni Blaisdell points out in his testimony, "Kānaka Maoli acknowledge the rights of non-Kānaka Maoli in our homeland under international law and, currently, under the US Constitution" and, in the future, "the protection of non-Kānaka Maoli will come under the new authority of the Kānaka Maoli nation, as in any other nation." You must listen to the will of the people. Mahalo nui loa.

Sincerely,

A handwritten signature in black ink, appearing to read "Tony Castanha", with a stylized flourish extending to the right.

Tony Castanha
Matsunaga Institute for Peace